

SUPPLEMENT TO THE NÚR AFSHÁN

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Editorial Notes.

The telegram announcing the sudden death of the Rev. Samuel Henry Kellogg, D. D., L. L. D. at Landaur on the morning of May 3rd was inserted in our last issue. The whole missionary world has felt keenly the severity of this dire calamity. We bow our heads and humbly say like the patriarch of old "The Lord gave, the Lord hath taken away: Blessed be the name of the Lord". A great man has gone from among us. Dr. Kellogg was one of the most brilliant scholars of the American Presbyterian Church. He shone as a star of the first magnitude in every position he occupied. As a student in Princeton College, as a Missionary preacher and teacher, as a Professor of Systematic Theology, as a popular lecturer and preacher, as a faithful pastor, as a writer and a translator of the Scriptures—everywhere he took a commanding position and maintained it to the end. He came to India in 1865 and labored in Fatchgarh, N. W. P. until 1871 when he took a furlough to America, returning in 1872. In 1876 he was obliged to return to America, where he served as Professor of Theology in Allegheny city, Pa. and later as pastor of St. James Presbyterian Church in Toronto. In 1892 he came out to India to undertake with two other Missionaries the

work of retranslating the Scriptures into Hindi, a work which he was about to complete when he was taken from us. Many of Dr. Kellogg's pupils are now in the Mission field. May his mantle rest on them. Dr. Kellogg is gone from us and yet he is with us. The influence of his teaching and writing will remain as a permanent force in the Churches of India and America.

We sympathize with the bereaved wife and children. The God of all comfort will sustain them. May we all realize the necessity of working while it is day—"the night cometh when no man can work".

We are the recipient of a copy of the beautiful and most useful "Marked Testament," sent out by Mrs. M. Jane Menzies of Glenmore, Prince's Park, Liverpool. Mr. Moody aptly calls this edition "A finger post for seeking souls." The passages marked are those likely to help inquirers or very young Christians. The price is three pence, in cloth boards, and four pence in pocket case.

In our next week's issue we expect to begin the publication of a paper of unusual interest on the "Need of a National Religion in India," by the Rev. Henry Golaknath. A thoughtful reading of this paper will be an inspiration to every Hindu patriot and an encouragement to every Christian worker. Mr. Golak-

nath writes with a facile pen and we hope to hear from him often.

Our esteemed contemporary, the *Arya Patrika* finds fault with us for our criticism of the Somaj for failure to show more backbone in its efforts to reform the caste evil. He admits the justice of the criticism, but can conceive of nothing but "malice" as the reason for the criticism. Now we claim to be co-workers with all who are sincerely endeavoring to overthrow caste. We claim to be reformers, who not only talk and write reform, but who actually accomplish the needed reforms in the lives of all who will give heed to our teaching. The trouble with Aryas is that they do not practice along this line what they preach. They recognize the inconsistency but meekly bow to the powers of caste, comforting themselves with good intentions and hopes for the future. It is true that such gigantic social reforms cannot be accomplished in a day, but we have a right to expect thorough-going reform in the lives and homes of the Apostles of Reform.

We have heard of caste ridden Christians, and have no doubt there are many north of Malabar, who have failed to get entirely free from the old "demon of caste;" but we submit these Christians are not posing before the public as leaders of a great Caste reform movement.

MADE IN JAPAN

LIOR

Current Thought & Incident.

The Great Awakening of 1740.

JONATHAN EDWARDS.

"THE Great Awakening of 1740" is the name given to the revival of religion in New England in that year, when George Whitefield paid his first visit to that part of America. Wonderful things, however, had taken place during all the years between 1734 and 1740, and it is only just to the workers who preceded Whitefield, and then co-operated with him, that their labours should be known.

This first among them in point of time, the chief in point of ability and power, was JONATHAN EDWARDS, of Northampton, in Massachusetts. Both his father and his grandfather were Presbyterian ministers. His conversion, which took place at the age of seventeen, when he was a student at Yale College, was a very clear and decisive experience. It had been preceded by two ineffectual times of serious thought and outward amendment. His mind had been full of objections from his childhood to the doctrine of God's sovereignty, but after his change they all passed away. His peculiar turn of thought on this deep and tremendous subject had a vital connection with the power he subsequently wielded in preaching to formalists and self-righteous souls.

Edwards remained at College for two years after his conversion, and then, at nineteen years of age, he went to New York to be the minister of the English Presbyterians. The eight months he was there was a time of solemn heart-searching and earnest dedication of himself to God. Then he returned to college again for his M.A. degree, and held a position as tutor for two years. In 1725, in his twenty-fourth year, he was ordained as colleague to his grandfather at Northampton, the place with which his name will always be associated. When his grandfather died he became sole pastor, and held the position for twenty-three years.

The condition of the churches was, at this period, very unsatisfactory, confessedly unregenerate persons being admitted to Church membership, and the difference between the Church and the world becoming scarcely distinguishable. Spiritual discipline was neglected, and growing laxness of morals was invading the churches. Occasional revivals and the preaching of sound doctrine had somewhat stayed the process of decay. The influence of Edwards brought about at first a gradual amendment.

But the great awakening commenced in 1734 by his preaching a series of sermons on "Justification by faith alone," sweeping away entirely those false hopes of salvation which his hearers had built upon their own doings. Men were made to see that God has not appointed anything for them to do before coming to Christ by faith, and that He is under no obligation to grant them any spiritual favour. Edwards says that in December, 1734, "the Spirit of God began extraordinarily to set in, and wonderfully to work among us; and there were very suddenly, one after another, five or six persons who were to all appearance savingly converted, and some of them wrought upon in a very remarkable manner."

One of these converts was a young woman who had been a leader in frivolous living. Edwards, who knew nothing of the change that had passed over her, was surprised at the account she gave him of her experiences, but was afraid that such a conversion might bring odium upon the whole work and hinder its progress. "The event was the reverse to a wonderful degree." The news of it came like a flash of lightning upon the hearts of the young people all over the town, and upon many others. Many went to talk with her concerning what she had met with, "and what appeared in her seemed to be to the satisfaction of all that did so."

Immediately a great and earnest concern about religion and the eternal world became universal in all parts of the town, and among persons of all degrees and all ages nothing was talked of but the things of God. Edwards says that the minds of people were wonderfully taken off from the world; it was treated by them as a thing of very little consequence. They served to follow their worldly business more as a part of their duty than from any disposition they had to it. "It was then a dreadful thing amongst us to lie out of Christ, in danger every day of dropping into hell;

and what persons' minds were intent upon was to escape for their lives and to fly from the wrath to come."

The work of conversion was carried on in a most astonishing manner, and increased more and more. Edwards says that souls came by flocks to Jesus Christ. From day to day, for many months together, might be seen evident instances of sinners brought out of darkness into marvellous light. His delight in the work is apparent in these words:—

Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in words of the minister as they came from his mouth. The assembly in general were from time to time in tears while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbours. Those amongst us that had formerly been converted were greatly enlivened and renewed with fresh and extraordinary incomes of the Spirit of God, though some much more than others according to the measure of the gift of Christ. Many that had before laboured under difficulties about their own state had now their doubts removed by more satisfying experience and more clear discoveries of God's love.

Edwards hoped that more than three hundred were converted in Northampton in half-year; they were of all ages, from the child of four years old to the man of seventy. He received eighty at one communion and sixty at another. It is said that in every case the change came upon the sinner's mind, instead of being wrought by him.

As exaggerated language was no doubt used by some of the converts, it is well we should know what Edwards himself thought of it. In some cases their sense of the excellency of God's justice in their condemnation, and their approbation of it, was such that they "almost called it a willingness to be damned," but he thought that this language must have been used without any clear idea of its import, and must have meant only that "salvation appeared too good for them," and that the glory of God's justice ought not to be sacrificed for their sakes.

This revival, which sprang up through the labours of the pastor of the place, soon spread all around, and some twenty-six other towns shared in the blessing. The work excited widespread interest, and when

Edwards, at the request of Dr. Colman of Boston, sent him an account of it, he had it published, and forwarded it to Dr. Isaac Watts and Dr. Guise in London, who repeated the good news in religious assemblies. This finally led to Edwards writing a "Narrative of Surprising Conversions," which was published in London and extensively circulated in England and Scotland, doing great good wherever it went.

There can be no doubt that the man so signally used of God was a remarkable man in many respects. Of his keen metaphysical power, all know who know anything of the history of thought; but all his great treatises were directly related to the work of God, that on "Religious Affections" being the result of the revival. But he was gifted also with a vivid imagination and great depth of feeling. He was, moreover, a saint whose soul was white with the light of God and in whose heart was treasured much of the Divine love. Let these sentences serve as an illustration of the manner of his hidden life.

"Sometimes only mentioning a single word caused my heart to burn within me; or only seeing the name of Christ, or the name of some attribute of God. The sweetest joys and delights I have experienced have not been those that have arisen from a hope of my own good estate, but in a direct view of the glorious things of the Gospel. When I enjoy this sweetness it seems to carry me above the thoughts of my own estate. It seems at such times a loss that I cannot bear, to take off my eye from the glorious, pleasant object I behold without me, to turn my eye in upon myself and my own good estate." J. P. G. in *The Christian*.

Pugilist Bendigo's Conversion.

BISHOP JOHN P. NEWMAN, writing in the *Christian Herald*, thus records the conversion of a one-time noted English pugilist. It is only one of thousands of cases showing what Christ can do to change character:

When I was visiting in London in 1874, I read a notice in a daily paper that "Bendigo," a notorious pugilist, would relate his Christian experience in the West End of London, and went in company of the Rev. Dr. Hague of the Baptist church.

We found the hall packed with the elite and sporting men of London. On the platform appeared the converted prize-fighter, who was over six

feet high, with long and muscular arms. He began by saying:

"My friends, this is my third visit to the metropolis. Once I came to fight Deaf Burke, and I whipped him; and then I came to fight Ben Caunt, and I whipped him; and now I have come to fight the devil, and I expect to whip him. I lived in Nottingham, and was the hardest sinner in that neighborhood. A Wesleyan preacher was announced to hold a revival service, and I was induced to go and hear him. He preached on the Savior's arrest in the garden of Gethsemane; and in his discourse he described Judas Iscariot and his band of Jerusalem rowdies, who had come to arrest the Savior of mankind. When he described their attack on the Savior, I felt I would like to have been there and would have protected the innocent man and cleaned out the rowdies.

"Next night I was induced to go again, and the preacher chose for his subject the conversion of Saul the Tartar; then went on to describe how Christ had converted the Tartar; and I said to myself, 'If Jesus can convert a Tartar he can save me,' and I went forward for prayers. I was the most besotted and wretched man in Nottingham, but Christ saved me, and I am here to tell what He has done for my soul."

Two thoughts were suggested to my mind: That Jesus would condescend to enter such a depraved soul, that He could make a saint of such a sinner. The man became a bright and shining light.

SINGING THE DOXOLOGY IN SANTIAGO HARBOUR.

An exchange gives an account of a remarkable incident in connection with the surrender and possession of Santiago harbour. Newspaper reporters were anxious to enter the harbour first after the mines were lifted, but were held back. The first vessel to enter was a ship carrying a cargo of provisions. The account is given as follows:—

"On, on we sailed under the great guns of Morro, past the ruined hulks of the Reina Mercedes and Hobson's Merrimac. The glorious tropical sun was mantling all the hills with gold, and bathing all the valleys in peace. Yet on she rode, a black ship bearing comfort. We looked back to see if Sampeon would not come riding up the bay as a conqueror. But still he

came not. No craft save that one stately black ship, which carried neither gun nor armour. The great Sierras grew more pale, and yet no coming of any vessel but our own. We reached the dock; we moored. No ships were near. In the city the silence of the deep. No armour clad in sight—only a black ship bearing comfort.

"Spontaneously some one on the deck began to sing, 'Praise God from whom all blessings flow.' The grand old hymn was taken up by the Red Cross staff, by the crew, by every one on the board. It showed how full our hearts all were. Then, as if to round it off and make it yet more appropriate, some clear, sweet voice began: 'From Greenland's icy mountains to India's coral strand.' You know the shore formation here is coral, and we sang that hymn with all our souls in it. Then darkness fell, and all was still; the tropical night came on, so beautiful and sown with stars. It was a new era in history. 'So,' 'shall they say to future centuries, did the Americans conquer Santiago.'—*Sent of God.*

Selection.

THE DAY OF LIFE.

(A hymn of the twelfth century.)

Lol the day—the day of life—day of unimagined light—
Day when death itself shall die and there shall be no more night.
Steadily the day approacheth when the just shall find their rest,
When the wicked cease from troubling, and the patient reign most blest.

See the King, desired for ages; by the just expected long;
Long implored, at length, He hasteth, cometh with salvation strong
Oh, how past all utterance happy, sweet, and joyful thou wilt be
When they who, unseen, have loved Him, Jesus face to face shall see!

In that day how good and pleasant this poor world to have despised;
And how mournful and how bitter, dear this lost world to have prized.
Blessed then earth's patient mourners, who for Christ have toiled and died,
Driven by the world's rough pressure, in those mansions to abide.

There shall be no sighs nor weeping, not a shade of doubt or fear;
No old age, no want nor sorrow, nothing sick or lacking there;
There the peace will be unbroken, deep and solemn joy be shed,
Youth in fadeless flower and freshness, and salvation perfected.

What will be the bliss and rapture, none can dream, and none can tell;
There to reign among the angels, in that Heavenly home to dwell
To those realms, just Judge, O call me! deign to open that blest gate—
Thou whom, seeking, looking, longing, I with eager hope await.

Telegrams.

London, May 3.

The Filipinos are still parleying with the Americans for peace, but hostilities have been resumed. The resistance of the insurgents however, is waning.

London, May 3.

Ibrahim Ali, who was sent as General Kitchener's envoy to the Sultan of Darfur, found that the latter had been dethroned by a usurper, who attacked and routed Ibrahim Ali's escort, numbering 150 men, taking 120. The survivors have returned to Omdurman.

London, May 3.

The *New York Herald* published a telegram stating that the Siamese province of Luan Prabang has been ceded to France who in return has abandoned Chentaban in the neutral zone.

Later

The *New York Herald's* Siam news is denied but negotiations for a settlement of pending difficulties between France and Siam are proceeding in Paris. M. Dormer, Governor of Indo-China, has also been instructed to push matters on.

London, May 3.

The *Times* states that the Anglo-Russian agreement provides for the maintenance of a British Chief Engineer and Financial Controller for the Chinese Northern Railway up to Shanhaikwan, beyond which the Chinese will have control of the railway. The *Times' Pekin* correspondent telegraphs that Great Britain has demanded ample satisfaction for the connivance of the Victory of Canton in the recent attacks by the Chinese on the British at Kowloon. The Tsungli Yamen places the blame on the secret societies.

London, May 4.

The Italian Cabinet has resigned. General Pelloux, in announcing the decision of the ministry, stated that the debate in the Chamber of Deputies showed there was a large minority opposed to the Government's Chinese policy, consequently it was futile to prolong a discussion which would impair Italian prestige.

London, May 4.

The crisis in the cotton trade has ended, an agreement having been reached at the conference between the representatives of the employers of the weavers held yesterday, the men accepting an advance of 2½ percent from the 1st of July instead of a 10 per cent. advances as originally demanded.

London, May 4.

The *Morning Post* says that the rebuff met with by the Sirdar's Envoy to Darfur is sure to be considered throughout the Sudan an Anglo-Egyptian reverse, and therefore renders it all the more necessary to make a further British advance in the autumn.

London, May 4.

Despatches announcing the advent of the Joint Commission reached Samoa some days ago. The British and American consuls at once proclaimed an armistice, but the German Consul refused to sign the proclamation.

London, May 5.

The American troops in the Philippines have captured the towns of Sakomas and Sanferando after a sharp fighting, in which they lost about thirty men. Extensive food supplies were captured from the Filipinos.

London, May 5.

Various reports are current that Mr Chamberlain has resolved upon taking a strong attitude towards the Transvaal.

CORRESPONDENCE PUBLISHED.

The correspondence between Mr Chamberlain, the Secretary of State for the Colonies, and the Transvaal Government relative to the dynamite concession, has been presented to the Transvaal Volksraad Mr. Chamberlain, in a despatch, dated 13th January, declares that the dynamite monopoly was not *bona fide* for the benefit of the State, and was, therefore, a breach of the convention with Great Britain. The Transvaal Government replied on the 9th March that the concession was *bona fide*, and there was no breach of convention, and, moreover, the Government was entitled to its own opinion as to what tended to benefit the State. It is believed that this question is likely to become acute, in the meanwhile a petition purporting to be signed by 2,000 Uitlanders has been presented to President Kruger denying the grievances recited in the petition addressed to the Queen.

London, May 6.

Yesterday's *Gazette* contains a despatch from Lord Kitchener, dated 5th February, concerning the operations under Colonel Lewis against Ahmed Pedit, in which the Sirdar says that Colonel Lewis deserves the greatest credit, and the conduct of his officers and men as worthy of all praise.

London, May 6.

M. De Freycinet, the French Minister of War, has resigned his office, because he was booted in the chamber of Deputies while defending the Governor of the Military College who had suspended a Drayfusite.

Professor Krantz, the Minister of Public Works, has succeeded M. De Freycinet as Minister of War.

London, May 7.

France had made a demand upon China for the payment of 1,200,000 taels and the concessions of certain mining rights in Szechuan as compensation for the imprisonment of the missionary Father Fleury.

London, May 6.

Sir James Sivewright, Commissioner of Public Works on the last Cape Ministry, speaking at Edinburgh, said the peace of South Africa appeared to be seriously threatened, but it would be criminal if whites fought whites in that country. He declared there was no shadow of excuse for a conflict, and was convinced that if Sir Alfred Miller and President Kruger meet to discuss the situation, all anxiety would disappear in a few days.

London, May 7.

The text of the Anglo-Russian agreement has been published. One of the provisions stipulates that the rights obtained by the New-chawng loan contract shall in nowise be infringed, but it is to be well understood that the railway remains Chinese.

Poona, May 8.

The execution of Wasudeo Hari Chapekar, the youngest of the Chapekar brothers, who are under a double sentence of death for the murder of the Dravids and Mr. Rand, took place in Yerrowda Jail this morning. The ground immediately in front of the gallows yards was kept clear by the police, the public not being admitted. The death sentence was read out to the prisoners inside the jail. He was brought out within a minute to seven o'clock and the bolt was drawn just as the hour began to strike. Death appeared to be instantaneous. Prisoner, who was quite calm, died reciting prayers, and like his brother Damodhar, carried a copy of the Bhagavad-gita in his hand. The body was handed over to his relations for cremation.

Bombay, May 8.

Mrs. Halford, second-class Stewardess on the P. and O. s.s. *Egypt* disappeared from her cabin in the Red Sea on April 28th. She is supposed to have committed suicide.

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